

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

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THE PASSING SHOW

The appeal from the Mexican Revolutionists, printed on this page and addressed to Samuel Gompers, is a powerful document. It places the cause of Mexican freedom squarely before the American workers. It should arouse them to action. It should make them ashamed of their apathy and indifference.

The working man's vision is very short. He cannot see beyond tomorrow. He cannot see through an imaginary political wall, built to befuddle his simple mind, which indeed it does.

Mexico is beyond his horizon because the color of the capitalist flag is not the same as ours. The Mexican is a foreigner, because his political chains are not welded in Washington. In a word, the average American worker feels he has nothing much in common with the workers across the Rio Grande.

With the capitalists it is different. There is not one in the country who is not well pleased with Washington for sending the troops to defend vested interests in Mexico against the possible success of the Revolutionists, even though he has not the remotest personal interest in Mexico.

But he recognizes the principle. He knows that Morgan's interests in Mexico are the same as his at home.

If the red flag of Revolution is raised over Mexico, and the octopus of exploitation beheaded, he is keen enough to know that the Revolutionary movement in America is strengthened thereby.

What American capitalist is so dull he does not know that every American dollar must carry an American rifle to defend itself from being devoured by the hungry and enslaved mob seeking bread and freedom?

What is true of the vast majority on the capitalists' side is true of only a minority of the side of the toilers.

That is why one is master and the other slave; why one is actively interested in the Mexican Revolution, and the other is not. That is why one makes a demonstration on the border, and the other does not even utter a word of protest.

If the government of this country may step into Mexico and restore the power of the cruel Diaz regime without a word of protest from the great body of American toilers, the degeneracy of American labor movement is well proven, and the plutocratic owners of the country may use the army and navy with impunity to carry out their dream of empire.

As the savage animal, man, learned from experience the value of combination or mutual aid he laid the foundation for all the civilization and culture we have thus far attained, and all future development of the human race. Combination is the watchword of civilization. It is the keystone of economy, and the very basis of all modern institutions.

For untold ages man has been struggling to learn the art of civilization and his great teacher has been mutual aid. He is yet very far from the ideal of civilization, but his approach to it is measured by his power to apply the principles of mutual aid.

It is said the first law of nature is to pre-

serve oneself first and his neighbor afterwards; but this law is supplemented by another law, developed by experience, which reads: "Self-preservation depends on the preservation of my neighbors; we therefore unite and mutually preserve each other." This is the new application of the old rule of nature, improved by the intelligence of man. And all who follow it will live and grow, but those who persist in clinging to the old law will be ground beneath the chariot wheels of progressive civilization.

In the Labor Union we see the grandest exemplification of this new law. One for all and all for each, is the foundation principle of this great world movement of the toiling masses, which is threatening the very existence of the institutions of capitalism.

The Labor Union is not a new thing. It has existed for thousands of years. Solomon's temple was a Union job. Unionism flourished in ancient Rome, and the Greeks had cause to remember the combination of their slaves. Union Labor built the great cities of the middle ages, and its influence upon modern times is vastly more than many of us are ready to admit.

But the union principle is yet far from having the strength that will free the toilers. Stupid trade jurisdiction fights must be stopped. The principles of industrialism must be applied. The separate trade union idea continued in practice tends to prevent the growth of the real labor solidarity.

Industrial unionism, one union for all slaves, is the ideal form of organization to develop the power that will make us free.

How well the Roman Church is working its way into control of the American labor movement is shown by the new organization recently formed by its crafty priesthood, called the "Militia of Christ."

The object of this organization is to fight the adoption of revolutionary ideas and tactics in the labor unions. Only Catholic workers favorable to labor unions are taken into its fold. It is officered by the big guns of the A. F. of L. The real head is a priest, Peter E. Dietz, of Oberlin, O., who was admitted as a delegate from the Catholic societies to the last convention of the A. F. of L. That "revolutionary" body approved the priest's plan to form an organization "for social service."

The Roman Church works in such a subtle, innocent-looking manner that often even those outside its fold are deceived by it. It has well trained organizers in its service, whose oily tongues and hypocritical smiles carry its schemes without opposition, where less learned schemers would fail.

"The Militia of Christ!" Poor crucified carpenter, what villainies are being enacted in thy name!

Thru this organization the Church will not only be able to keep in touch with everything that goes on in the unions, but will have a vehicle to carry out its schemes for the Romanization of America.

The Catholic Church is losing its hold on the Latin races, so has determined to capture America. Morgan is in its clutches. He is

the official banker and has the handling and investment of all the papal money on this continent. The Republican party is in its power. It elected Taft for his services.

For be it known that the United States paid twice in money, besides once in blood, for the Philippine Islands. McKinley bot them from Spain; later on Taft paid for them again in Rome, when he gave the Church its own price for the "Friar lands," land that had been taken by force and fraud from the natives by the crowns of Christianity.

So, having control in Wall Street and at Washington, Rome now hopes to complete its subjugation of the United States by gaining mastery over the labor unions. Its Militia of Christ will do that. Will it?

JAY FOX.

MEXICAN REBELS APPEAL TO AMERICAN WORKERS.

Headquarters of the Junta of the Mexican Liberal Party, 519½ E. 4th St., Los Angeles, Cal., U. S. A.

March 11, 1911.

To Samuel Gompers, President of the American Federation of Labor, 425 C St., Washington, D. C.:

Sir—The Mexican Liberal Party appeals to you—to you directly and officially, as head of the largest body of organizer labor in the United States. It appeals to you in a cause as just and holy as ever history recorded; it makes an appeal, therefore, that you cannot and, we are sure, will not resist.

It is time that the workingmen of the United States speak out, and it is for you to give the word, promptly and decisively.

The slavery against which we are fighting is the slavery your American Federation of Labor was organized to fight. The chains that the money power has fastened on us are the chains against which you fret. Our cause is your cause, but yours in its extremest, most pitiable and, therefore, most irresistible form.

We are in revolt against unspeakably atrocious slavery, forced on us and supported by the American money power. The Standard Oil Company, the Guggenheims, the Southern Pacific railway, the Sugar Trust—all that Wall Street autocracy against which you and the great masses of your nation are making such vigorous protest—are the powers against which we of Mexico are in revolt. They have dispossessed us of our lands and rendered us homeless by the hundreds of thousands; they have left us the choice of exile or imprisonment in such hells as the Valle Nacional.

To support this Wall Street inferno, American soldiers are being called to arms. Already by the tens of thousands they are being sent to our borders, that they may aid in stamping out the last spark of that freedom which is supposed to be the basis of your Republic.

It is time for effective protest, and it is you who can make it most effectively.

The issue is clear, unmistakable, beyond evasion. We repeat that our cause is your cause, and we call on you to give it voice—promptly, clearly and decisively.

Yours, for human liberty,

(Signed) RICARDO FLORES MAGON.

THE AGITATOR

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THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Liberty is to the collective body what health is to the individual body. Without health no pleasure can be tasted by man; without liberty no happiness can be enjoyed by society.—Bolingbrooke.

THE AGITATOR'S NEW SUIT.

HOW DOES "THE AGITATOR" STRIKE YOU NOW, DRESSED IN LARGER TYPE?

We have other improvements in view as soon as our financial support will warrant them.

And right here I wish to call the attention of our eastern comrades to the fact that their support is not at all what I was lead to believe they would give the paper before I came west.

Everybody lamented the lack of a paper, and said: "Sure, we will help." Yet only a comparative few have, so far, done anything to keep it up and help us distribute it.

Take Chicago, a city with enough comrades to support a paper alone, if each would do a little, yet THE AGITATOR has received but scant support from that big city. New York, Boston, Philadelphia are in the same box.

What is the matter?

It cannot be that THE AGITATOR is unworthy of support, for we have numerous letters on file here, from comrades qualified to judge, giving it their heartiest approval.

The trouble with the comrades is they are nationalists in an international country.

English is the international language of America. All revolutionary ideas have been introduced into this country through other languages, and they have grown and spread in exact ratio with the number of "foreigners" who have adopted the English language.

I remember when socialism was confined to "a bunch of bewhiskered 'foreigners'."

It would still be there if some of these "foreigners" didn't begin propagating it in English, and giving their support to the few Americans they converted. Soon the American movement was big enough to carry on its own propaganda, with the result that socialism is today a force. Can't we profit by this and make a united effort to build a real Revolutionary movement in America?

Let us hear from you.

J. F.

THE SCABS AT WORK.

A writer in Collier's Weekly gives us the following account of how the pest of humanity does its work:

"When the strike-breakers are put to work their one instruction is: 'Keep things moving and put up a bluff of being busy.' If it is a factory to which they are sent, they are told to keep smoke coming out of the chimneys and the machinery humming. No work is expected from them, and they do none. If the strikers prove obstinate and form in crowds to make demonstrations, the supreme moment of the strike-breakers' existence is at hand. Sending

out two or three stool-pigeons with guns and instructions to shoot over the heads of their comrades, the strike-breakers' leaders supply the most determined and powerful of their men with guns and clubs and prepare for action. When the strikers and the strike-breakers come together, the stool-pigeons blaze away from the crowd of strikers. Having been shot at, the strike-breakers have a legal right to defend themselves, the guards charge, and the things which happen to the mob of strikers are sad to relate. Neither age, sex, nor condition serves to defend the head from the club, and the first sign of resistance brings a shot from the ready revolver to end the argument. I will never forget the sight of a mother with a child in her arms in one of the riots of the Philadelphia strike last year staggering along, blood pouring from three jagged cuts in her head, the result of a clubbing administered by one of these guards. The man was arrested, but went free, as did all others arrested for similar crimes at that time.

"Never before were there such systematic, wilful, brutal, unprovoked assaults upon an unoffending populace in an American city. It did not seem to make any difference whether the victims were strikers or sympathizers or not, they got it just the same, and if they called on the police they got it worse. There has never been such wholesale pilfering and looting. If you gave the strike-breaking conductor a coin, you got no change. If you protested, you were thrown off the car and clubbed, and if you resisted, you ran a fine chance of being shot. The strike-breakers made no pretense of turning in any money to the trolley company. 'You ought to be thankful to get your cars back,' they said."

SOCIALIST CRITICISM

"The author's philosophy of life is that of the peasant-proprietors of the eighteenth century." This is from a review of the work in which Emma Goldman has discussed the leading problems of modern life in the light of the latest literature; Minorities Versus Majorities, according to Herbert Spencer, Auberon Herbert, etc.; Woman Suffrage, the Traffic in Women, Prisons, Francisco Ferrer, and so forth, with citations from the most recent works; the drama, in plays now before the public. Fancy a peasant-proprietor of the eighteenth century having any such outlook on life!

I do not know who is answerable for that preposterous criticism, but I do know that it appears in the February "International Socialist Review." I know furthermore than other parts of the criticism, though not so palpably absurd, are gross misrepresentations, and, therefore, betrayals of the critics' trust. For example, the author is declared as advocating "a return to the old wasteful methods, for the sake of developing the free initiative of the workers."

One understands the animus that prompts that mis-statement, which not a sentence in the book can warrant. One knows that the Political Socialists teach that machinery can be used advantageously only when operated on the largest scale, by the nation as a whole; while they ignore the Anarchist contention that there are no limits to the magnitude on which the voluntary co-operation of economically free men and women can be conducted, as is evidenced by the undertakings of modern corporations. One knows they ignore than obvious reply because they wish to picture opponents as eager to put back the hands of time and resort to barbarism. And understanding this from her experience in debating with Political Socialists, Emma Goldman has spared no pains to demonstrate in her opening chapter—practically the only one criticized—the importance of collective action. All this the critic knew, but he did not hesitate to pose her as of the eighteenth-century peasant-proprietor type, longing for a return to primitive conditions.

Let me quote a few sentences from the chapter

this critic pretends to review, that you may understand his scime. From page 62: "That being the ideal of Anarchism, its economic arrangement must consist of voluntary productive and distributive associations, gradually developing into free communion, as the best means of producing with the least waste of human energy." How does that agree with the previously quoted passage from the critic?

Again, page 68: "Anarchism stands for a social order based on the free grouping of individuals for the purpose of producing real social wealth." Or, page 65: "True social harmony grows naturally out of solidarity of interests." And, page 67: "Only in freedom will he realize the true force of the social bonds which knit men together, and which are the true foundation of a normal social life." And, page 72: "Today every great strike, in order to win, must realize the importance of the solidaric general protest."

Read the foregoing, as the reviewer must have read them, and ask yourself whether the language is that of a woman who advocates "a return to the old wasteful methods." Also please ask yourself whether, in your opinion, the reviewer believed he was writing the truth.

The Socialist Party in America today is drunk with dreams of power. It is crazy to catch votes at any price, and is victim of the insane delusion that it can attain its end by the double process of misrepresenting those who differ from it and claiming everything in sight. Thus every effort has been put forth to manufacture the impression that Ferrer and the recently executed Japanese were affiliated with their party, the inference being—"How heroic is the Socialist Party!"

Not a single leaf would I steal from any wreath of glory to which the party is entitled, nor would I insinuate for one minute that it does not contain many most self-sacrificing and sincere men and women. But those sincere men and women are deluding themselves when they imagine that misrepresentation and the sailing under false colors can benefit the cause they have at heart.

Between the Political Socialists and the Anarchists there is a gulf that no compromise can bridge, for the first teach that the affairs of the individual should be managed by the State (Government, Administration, call it what you will) on the majority principle, while the second teach that individuals should manage their own affairs. Both cannot be right; one or the other must be tragically wrong; the two philosophies are irreconcilable.

He who comes out courageously and flat-footedly, stating his case clearly and unambiguously, confers the greatest service on the public; for the public, at bottom, wants to know and is hungering for truth. But he who misrepresents, in order that his party may have the chance of winning a barren victory at the polls, or jump into cheap and ephemeral notoriety, is doing his best to strangle free speech, to render honest discussion impossible and to bring to naught the educational work which all who are striving for the emancipation of the race expend in calculable time and labor.

Believing that the Anarchists, who seek no office and have no axes to grind, belong to the former category, I consider it incumbent on them to make public protest against the systematic misrepresentation now in vogue. Surely they owe it to themselves and to the educational cause in which they are engaged.

WM. C. OWEN.

LONG-EARED LAWMAKERS

The world is full of long eared nondescripts whose heads are full of guts. One of them has broken into the Oregon legislature and has introduced a bill which provides for the sterilization of crooks. Sterilization is another word for emasculation. This legislator would pour perfume in the cess-pool; he would enforce legally his brand of morality. Two thousand years of a like procedure has not taught this egotist anything. Crime has its causes, but the half-baked individuals who seem to incline to legislative jobs, work altogether on the finished product. Our great political machine is turning out criminals, paupers, parasites, and prostitutes, but the reformers never once think of fixing the machine.—The Pessimist.

THE AGITATOR

HIS PROMOTION

He toiled serenely at the forge
And sometimes hummed an air
From some old, simple song of love;
His knotted arms were bare;
He worked for those he loved, and when
His daily tasks were done,
Sought not to set his above
His fellow toiler's son.
With earnest faith he did his work
And took an honest pride
In dealing fairly' justly, with
The worker at his side.
They took him from the forge one day
And set him o'er the rest,
And longings thereupon began
To brood within his breast;
He ceased to hum old songs of love;
He watched for chances where
He might grind others down, and gain
More power here and there;
He mounted step by step, and still
Reached out for more and more,
And laughed because he earned their hate
Whose love he prized before.

—S. E. Kiser.

THE CRIMINALITY OF BUSINESS

(Continued.)

"Resolved, That the business and commercial man who sustains the prevailing commercial system is as bad, as immoral and as criminal as the thug and ravisher of women!" I even extended the proposition to include, that the system was responsible for the thug and the ravisher, and that saloons and dance halls were not to be censured at all.

My only purpose in agreeing to do this was to please a friend; and I intend no denunciation of either the system or those who support it. In an indifferent way I simply wish to show my friend that he has erroneous social conceptions, and make him acquainted with himself. For when an unbiased criminology is written, along with degenerates, thugs and thieves, will be included the merchant princes of every metropolis.

An oft-repeated saying of my friend's is that he is an honest man, that he has resorted to no sharp practices in amassing wealth, and that his career is helpful rather than hurtful to society. In justification of this he points to his many charities, the number of people he employs and the public institutions he has founded. Thus I have thought it well to begin with what constitutes an honest man.

To begin, I would say an honest man is one who would not willingly injure his fellow men. He would live decently, impose upon no one and give everyone all he was entitled to. The essence of the matter, however, is to injure no one.

An honest man will injure no one who has not first injured him, and even then will seek only reparation and not revenge. It is nothing that you believe some one is about to injure you, as an honest man you must await the act, and your retaliation can not honestly exceed self-protection. For injuring others in self-defense you would be sorry, since commiseration of the weaknesses of others is the very fibre of honesty.

This, as you know, is the doctrine of Christ, Confucius and all other moral teachers. Thus the honest man must not only not injure others, but must injure himself to keep others from being injured. An honest man cannot be an indifferent spectator of the miseries of others, and those who refuse to help a distressed brother are justly hated by their fellows.

Let us now have an understanding of the word injury, which may be broadly defined as any thing or act which interferes with or stops the free exercise of any or all of our physical or mental powers. The policeman injures the escaping criminal by shooting him to make him halt. But such injury is justifiable because the criminal has injured others maliciously, that is injured others who had not first injured him.

Any man may honestly injure another who has injured or is attempting to injure an innocent third person. If one man raises a crop and another seizes it, any other person may attempt to restore it, which if he cannot do peaceably he should do violently. For every man is willing to be protected by his fellow men and to be honest he must be willing to protect them, hence the right and duty of any individual to revolt against his own or any other government

unassisted.

It is the duty of everyone to injure the government as much as he can, providing it is oppressive of others, and providing the motives are not those of vengeance. But the government has nothing to fear from men like us, except tax-dodging. We should, therefore, favor high saloon licenses, for it helps us to dodge our own taxes and increases our revenue.

The government's most dangerous enemy is the enthusiast who insists on playing an honest part in the world, and the victims of such a mania are likely to do most anything. But there is no danger whatever to be apprehended from men like ourselves, who are sane enough to accumulate a million dollars in a score of years and are wise enough to know that without the government we could not have done it. The politicians look to us for funds to carry on their "campaigns," and we pay for the protection the government gives us by electing them to office.

To strike or shoot another is to injure him directly, which is criminal if not done in self-defense. You also injure him indirectly by permitting him to be shot or struck maliciously when you could prevent it. If you do not respond to the cry of the assaulted woman who screams for help, you indirectly participate in the assault and are essentially criminal.

As it is with one, so it is with many, and if without warning the people you fled a city which you knew an earthquake was about to destroy, you would be indirectly guilty of their death. Again, if some public work were proposed which you knew would result in the injury or ruin of thousands, as an architect you could not honestly undertake such work, regardless of the money you would make. From this it follows that an honest man cannot injure anyone in any way in his own behalf and that he will champion every innocent person's wrongs.

(To be continued.)

THE WEB OF THE LAW.

The average American citizen is subject to 16,000 laws.

Some patient crank has counted them.

Lawyers make laws. They make it their business to get into legislatures, and from time out of memory they have ruled there. Lawyers interpret laws. All judges are lawyers. Incidentally many lawyers execute laws. Nineteen of our twenty-seven presidents were lawyers.

Lawyers not only make laws, but they make a living from the breaking of them—most by others, but sometimes by themselves. Lawyers that are also judges have been known to prosper through the misinterpretation of laws.

Having hedged us about with the maze of a myriad and a half statutes, the lawyers apply these laws in the light of an astonishing legal principle that they have evolved, to the effect that "ignorance of the law is no excuse."

SIXTEEN THOUSAND LAWS AND IGNORANCE NO EXCUSE FOR BREAKING THE LEAST OF THEM!

Get it? See how they catch us going and coming!

The short of it is that the game of law is a sure-thing game—like the bucket shop business. The lawyer, like the broker, is the only one in the game who stands to win ALL THE TIME.

About time we were getting wise to the game, isn't it?—Chicago Daily Socialist.

ANARCHISTS SOCIALISTS

"While it is true that I am an Anarchist, I am also a Socialist. All Anarchists are Socialists, but not all Socialists are Anarchists. Anarchism is the higher form of Socialism. All Socialists who think and grow will be forced to the Anarchist conclusion. Anarchism is the inevitable goal of Socialism. We Anarchists believe in the socialization of wealth and of land and of the means of production. But the doing away with capitalism is not a cure-all, and the substitution of the Socialistic state only means greater concentration and increase of governmental power. We believe in the revolution. The founders of Socialism believed in it. Karl Marx believed in it. All thinking Socialists of today believe in it. The political Socialists are only trimmers and they are no different from other politicians. In their mad effort to get offices they deny their birthright for a mess of pottage and sacrifice their true principles and real convictions on the polluted altar of politics." —Emma Goldman.

THE WORKERS' UNIVERSITY.

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Seattle: I. W. W., hall and reading room; lectures Sunday evenings, 211 Occidental ave., rear.

Tacoma: I. W. W. hall and reading room, 723 Commerce st.

New York: Harlem Liberal Alliance every Friday at 8 p. m., at Fraternity Hall, 100 W. 116th St., corner of Lenox.

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Philadelphia: Radical Library, 424 Pine street. Open evenings from 7 to 10. Sunday night, lectures and music. Free discussion.

Get a new subscriber for THE AGITATOR

THE AGITATOR

FROM THE MAIL BAG.

Editor The Agitator:

Dear Comrade—It is a great misfortune that we seem to have no organization for the distribution of literature and the carrying on of systematic propaganda. I always hoped that "Mother Earth" might prove such a center, but I take it that Emma Goldman always has her hands full with lecturing all over the country and that the other New Yorkers are too busy. If it should be that you are in a position to create such a center at Home it would be invaluable to the movement, both on this coast and elsewhere.

WM. C. OWEN.

Los Angeles.

[The Agitator was started with the object of gathering the scattered forces of revolutionary workers together; and the outlook is encouraging. Five months of patient, uphill work has demonstrated that the creation of such a center is possible. We have the facilities, and a group of live workers keenly awake to the necessity of united effort. Let the comrades rally to the call for agitation.—Editor.]

Editor The Agitator:

My Dear Comrade—For the last month I have been receiving copies of The Agitator at the various cities en route and have disposed of them at our meetings. I have forgotten just what price you made on them, but I am enclosing \$2.00 to go on account. If you will send me a bill I will be glad to remit in full.

Personally I am enjoying The Agitator and think you are giving out a very good paper. I am sure that if you will be patient, you will build up a good circulation. It takes some time to get a publication known throughout the country.

Sincerely yours,

BEN L. REITMAN, M. D.

Editor The Agitator:—

Fellow-worker:—

I note that the benefit held for the Agitator in Seattle was a success. I am certainly glad to hear the news. The Agitator, in my opinion, deserves all the success that it can possibly obtain. The boys that have read it are more than pleased with the attitude of The Agitator. Its program is plain and simple. * * * Send us a bundle of 25 copies of each issue. Wishing you the best of success in your efforts to destroy "the old superstition" (prayers) and "the new superstition" (balloting), I am, yours for the education of the workers,

A. BENSON,

Secretary Joint Locals I. W. W.

Spokane, Wash.

Dear Comrade:

I am spreading The Agitator everywhere. I never walk a step without having a few "Agitators" in my pocket. You can see The Agitator in the Library, Post Office, City Hall, at all teachers' houses, hotels and depots; I can't name all the places. It will probably take a little longer, but it will break the ice.

S. YAFFEE.

Lynn, Mass.

Editor The Agitator:

Dear Comrade—Enclosed find \$1.00 for bundle of 25 copies for two months. It is the best paper I ever read and I am very much pleased with it.

Yours for the Revolution,

OTTO WEIK.

Colville, Wash.

Fred W. Heslewood, editor "Industrial Worker," Spokane, writes: "I like The Agitator and look for it with more eagerness than any other paper in America."

Agents for THE AGITATOR.

Seattle: Lavroff's stand, 604 3rd Ave.; Raymer's old book store, 1522 First Ave.

Lynn, Mass.: S. Yaffee, 233 Union Street.

New York City: B. Vacelevsky, 212 Henry Street; M. Maisel, 422 Grand Street.

Winnipeg, Manitoba: Elkin's news stand, 796 Main St.

RECEIPTS FOR MARCH

Arbeiter Freund Group, \$10; Wassilefsky, \$2 50; Branch 160, A. R., \$2; L. \$1.75; I. W. W., \$1.30; Kasin, 1.50; Jerome, \$1.25; Osis, Weik, Lawry, Gunn, Dobson, Frank, Bergman, Piccirillo, Rubenstein, each \$1; Pollock, \$0.50; Lavroff, Stark, Penhollow, each 25c.

SEATTLE FOR THE AGITATOR

Dear Comrade—A meeting of the supporters of The Agitator took place at the Italian club rooms, 10th and Weller Sts., Sunday, March 26. The meeting, though small in size, made up tenfold in spirit, as you can see by the donations, which amount to \$45.00. The names you will find below.

If only the comrades everywhere would do a little we could easily not only enlarge this paper and assure its foundation, but could even send out a half dozen Agitators throughout the country.

We could distribute thousands of these papers as well as leaflets that could spread the Gospel of Emancipation and Freedom among those who are smarting under the iron rod of Capitalism. It would give strength and inspiration to those who have not as yet become thoroughly saturated with the spirit of commercialism and who knows but what it might even have a strengthening effect upon those weak-splitted souls who, by their example of selfishness and indifference only help to perpetuate this damnable system of prostitution and graft.

But it is up to you. You must not tire of waking those souls born in slavery, and remind them of their natural birthright. It is up to those who can see the future in a brighter light and have love to work for the ideals they preach, to lead the way, to awaken in those countless disinherited the spirit of rebellion, to try and get in line those who make themselves contented in their misery; those who, for lack of endurance, are getting away from the ranks of the idealistic workers and are gradually drifting into the cesspool of commercial individualism and speculation.

It is up to those who possess love for the future and hatred for this poisonous system, that breeds indifference and degradation, and kills every noble effort to elevate humanity for a higher idealistic future.

Keep up this work. We are with you.

THE AGITATOR GROUP OF SEATTLE.

List of Donations.

Sam Lavroff	\$ 5.00
L. Morel	10.00
A. Willer	5.00
M. Rasnick	5.00
M. Bombino	1.00
G. Piccirillo	1.00
A. Rodio	1.00
William Orland50
Frank Orland	1.00
Guido Vigilani	1.00
Chas. A. Myers	1.00
Nicola Sicurillo	1.00
J. Valentine	1.00
Mike Cipriani50
Rickard	1.00
M. Ricci50
Victor Chibald	1.00
Joe Rosenberg50
A. Snellenburg	5.00
S. T. Hammersmark	3.00

SOCIAL AND LECTURE IN SEATTLE

THE AGITATOR group will give a social and dance, Saturday evening, April 8th at 10th and Weller St's. Refreshments served. Jay Fox will deliver a short address on: "The story of THE AGITATOR."

Admission 10 cents.

Lecture

On the following day, at 2 30, Comrade Fox will deliver a lecture on the subject: "Whither are we drifting?" Admission free. Public discussion invited.

THE FOUNDATION OF BUSINESS

Deception may almost be called the foundation of business. It is true that if all business men would altogether discard it matters would probably be far better even for them than they are, but taking the human character, as it is, it is frankly avowed by business men themselves that no business could succeed for a single year if it were to attempt single handed and alone to adopt such an innovation. The particular form of deception characteristic of business is called shrewdness, and is universally considered proper and upright. There is a sort of code that fixes the limit beyond which this form of deception must be carried, and those who exceed that limit are looked upon somewhat as is a pugilist who "hits below the belt." But within those limits every one expects every other to suggest the false and suppress the true.—Lester F. Ward.

Subscribe for THE AGITATOR.

A STORY OF GRAFT.

The late Thomas C. Platt, for many years United States Senator from New York, was also for many years president of the United States Express Company, which, since April 21, 1889, has had the exclusive contract for transporting government currency. Platt was long one of the leading bosses of the Republican party, and his success in wrenching the government business away from the Adams Company, which had previously held it, was conceivably facilitated by his political connections. However that may be, Platt showed sufficient business sagacity in enforcing every term of the contract after once it was signed. It provides that all currency shipped by the government shall be handled by the United States Express Company. Some years ago a Treasury official of economical bent who desired to send \$10,000,000 gold certificates from Washington to New York simply packed them in carpet bags and gave them to three or four trusted clerks to take to New York. The only cost was their carfare, a sum less than \$100. But by the meanest accident an acquaintance of Senator Platt's ran across the little party and so informed the Senator. The latter promptly presented to the Treasury Department the very next day a bill for \$2,000, the regular contract rate for carrying \$10,000,000 of currency. The best part of the story is that the bill was paid.—From "The Great Express Monopoly," by Albert W. Atwood in the April American Magazine.

Chris Oleson worked for the Southern Pacific Railroad as flagman for twenty-seven years. His pay was reduced from sixty to thirty dollars a month, and he committed suicide. This is one of the things Capitalism does for the man who consecrates his life to its service. Some of you cheap reformers might find food for thought in this incident.—The Pessimist.

DR. M. RASNICK

(formerly of New York City)

has opened a

DENTAL OFFICE

ROOM 620 NORTHERN BANK BUILDING, SEATTLE.

Comrade Rasnick is a first-class dentist and is heartily recommended to the patronage of our readers in Seattle and vicinity.

SOME VERY WORTHY PERIODICALS.

"SOLIDARITY." A weekly revolutionary working class paper. Published by P. O. Box 622, I. W. W. NEWCASTLE, PA.	"MOTHER EARTH" Monthly Magazine Devoted to Social Science and Literature. 10c a copy. \$1 a year EMMA GOLDMAN, Publisher 210 E. 13th St., New York, N. Y.
"FREEDOM" A Monthly Journal of Anarchist Communism. 36c per year. 127 Ossulton Street, London, N. W., England	"INDUSTRIAL WORKER" A Weekly Agitator For Revolutionary Industrial Union. Published by I. W. W., 236 Main st. Spokane, Wn \$1 a year, Foreign, \$1.50

For Sale—in Home—a two-story frame house of seven rooms, bathroom, pantry and cellar, with two acres of land, partially cleared. Well situated, commanding an excellent view of bay and mountains. Full particulars may be had of THE AGITATOR.

For Sale—near Home: seventeen acres uncleared waterfront timber land; will divide. Apply to THE AGITATOR.

HENDERSON BAY ROUTE—Steamer Tyconda leaves Commercial Dock, Tacoma, for all points on Henderson Bay, including Home, week days at 2:30 p. m., returning next morning. Sunday at 8 a. m., returning same day.

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NORTH BAY ROUTE—Steamer Tyrus leaves Commercial Dock, Tacoma, for all points on North Bay every Monday, Wednesday and Friday at 10 a. m., returning next morning.

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